The Yellow Book,

OR

A SERIOUS LETTER

SENT BY A

Private Christian

TO THE

Lady *CONSIDERATION*,

The first day of *May*, 1659.

Which she is desired to communicate in *Hide-Park* to the Gallants of the Times a little after Sun-set.

ALSO,

A brief Account of the Names of some vain persons that intend to be there, whose company the new Ladies are desired to forbear.

LONDON,

Printed, and are to be sold by *Tho. Butler* in *Lincolns-Inn*-fields, neer the *Three Tun-Tavern* by the Market place.

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A ſerious Letter ſent by a private Chriſtian to the Lady *Conſideration*, the firſt day of *MAY*, 1658.

LADY,

Am informed, fine Mrs. *Duſt*, Madam *Spot*, and my Lady *Paint*, are to meet at *Hide-Park* this afternoon; much of pride will be there: If you pleaſe to take an Hackney, I ſhall wait upon your Honour in a private way: But pray let us not be ſeen among the fooliſh ones, that ride round, round, wheeling of their Coaches about and about, laying of the naked breaſt, neck and ſhoulders over the boot, with Lemon and a Fan, ſhaking it at young Mrs. *Poppet*, crying, *Madam, Your moſt humble Servant, your very humble ſervant ſweet Madam*, while ſome are doing worſe. Young Sir *William Spruce*, *Monſieur Flaſh*, & the Lord *Gallant*, will be all on horſeback

Mr. *Belt*, and Mr. *Feather*, Mr. *New Exchange* & Mr. *Old*, will be there: Sir *Thomas Cavy* is poor and ashamed to come, some of the name will be there, and some Commanders of the Army, but the Ladies hate them generally: Mrs. *Come-up*, Mrs. *Totherday*, and *Joan hold my Staff*, they cannot abide neither, nor indeed any of the new Gentry, which I hope God wil keep from their vanities, Pride, Covetousnes and Hypocrisie; Mrs. *Contempt* and Mrs. *Envy* will be there Mrs. *Luxury*, Mrs. *Wanton*, Mrs. *Faith and troth*, Mrs. *Hop about*, Mrs. *Never pray*, and Mrs. *Never go*, Mr. *Church*, and Mr. *Careless*, wil be all in a Coath together; Sin, Guilt, and a little Content wil be with them, Time and Vanity swiftly driving them away, as upon the wings of the mighty wind, but Death, Hell and Eternity follow after. Rev. 6. 8. *After the black Horse, and the pale Horse, death and hell follows*, & a cursing of the Ministers, who are apt to dine with them, speak to them, and yet wink at them: *Martins*, *Pauls*, *Covent Garden*, this is a judgement of God, and the greater, because so little minded.

Madam, I had rather beg my bread from door to door, then be in the case of some of these Ladies, which are as beautifull as Angels, but more miserable and poysonous than Toads. Let me live with one of them under a stone, and die with a dog in a ditch, rather then in a golden bed in one of their conditions.

And your vain Roysters are as bad: young Gallants that are sporting and courting these dancing shadows at the brinks of hell: and are ever studying how to please their lusts, and their Imps, one way or another, which they are ever waiting on; they think there is no heaven, but if there be, and a hell too. What will become of them? I had rather fear the worst, the best will help it self: But if they go to that, farewell *Hide-Park*, *May-day*, and pleasures too. The Fishes never get up, that once fall down into the dead Sea, called *Mare mortuum*; the River *Nilus* carrieth them thither, but fetcheth not them back: Pleasures carry thousands, but sorrow fetcheth none, from the dead Sea, and the deadly Lake, where streames of brimstone ever run over and over their heads, hearts and souls, that fall into that.

Tophet

Tophet is prepared of old, yea for the King; that is the greateſt. and *the breath of the Lord like a Stream of brimſtone kindles it*, Iſa. 30. 33. I know many will not mind this, and Mrs. *Baſie* is putting on her gown, but I would ſhe would put on Chriſt and his righteouſneſſe. Rev. 6. 18. *Buy of me gold*, ſayes he, *that thou may the rich, and white rayment, that thou may the cloathed, that the ſhame of thy nakedneſs may not appear*. This rayment I had rather have, than a skin to cover my bones, naked ſoules are more common and miſerable than naked bodies a thouſand times, but not half ſo much pitied by the world; ſome had rather be dead than not in the faſhion, and cloathes to put on, on ſuch a day as this; others rather buried alive, than want Chriſt, and the righteouneſs of Chriſt. Run to my Taylor, bring them done or undone eryes Mrs. *Would be gone*; fetch my green petticote and my white ſattin mantle, my Lady *Impatience* ſtayes for me; yea; and ſome body elſe too, and will have you when you take your ſhort journey, if you have not Chriſt to go a long with you to your long home, and you may chance quickly to be there as well as at the Park: what is your life but a vapour or a ſhadow ſayes *James, ch. 4. v. 24*. Some Ladyes get the Pox, and die with a fear, others get a Cold and die with a Feaver, few live long that do not die ſoon, eternall life is the fruit of a ſhort living unto Chriſt, and eternall death is the wages of an old ſinner, *the wages of ſin is death*, Rom. 6. 23. Yea, of all ſinners that have not Chriſt, and the righteouneſs of Chriſt; for curſed is every one that continueth nor to doe all that is written in the Law, Gal. 3. 12,

Madam, ſome are of the opinion that no unſanctified Ladies ſhall go to heaven, nor no ungodly Lords go to hell, providing they beleeve and repent; but if they do not ſo, and be throughly waſhed in *Judah's* Fountain, Zac. 13. 1. the fountain which God hath ſet open for ſin and uncleanneſs; both Lords and Ladies too ſhall be eternally damned, and thrown into the midſt of flames, hell and divels: Lords and Ladies, have more reaſon to be damned than poore people a thouſand times, for where much is given, much will be required, Matt. 25. 30. they ſin more, and draw more to ſin,

and

and yet may beſt ſerve God, beſides they are many of them the very factors and purveyors of hell; a great road leads to a great Town, and a great man to a great devill: ſome goes to the bridge foot to drinke wine, and others to the devills mouth in following them, they ride on poor mens backs, and devils ride on theirs, the Prince of the Air that now rules in them; Epheſ. 2. 2. yea, both are carried ſometime in cloſe Sedan, but to day they are more open; doe not you ſee the Lord of *Kill Chicken*, and the Lady *Begraceleſs*, one eats both full offin and good creatures; it is pity mountain Larks ſhould feed ſuch Swine, Kites are too good for them that doe nothing but eat, drink, and put it out; ſome ſtudy Muſick, Doctors kill many, but a good book never hurts; O *Timothy*, give thy ſelf to reading, ſaith *Paul*, but many go to hell a pick-pack, more through the dirt and cares of the world, for that brings death, yea, double death often. I had rather faſt, then feaſt where there is nothing but chit-chat, ſin and my Lady *Complement*; but the maſking is a wicked thing, where the woman comes in mans habit, like the Devill to a Witch, the Imps hire is the ſoul: The Lady gives her Hector mony, he hath his pleaſure, the other hath the ſoul, all looſe that for a moments luſt, which is more worth than a thouſand worlds, Matt. 16. 26. If a man be worth five hundred pound a year, and ſpend it in racing, he ſhall go on foot, and young Mr. *Fool* that doth the like in Coaching, this and that and t'other Mr. *Sucker*, who hath nothing but a bold face, and a truſted ſuit, with a lime-twig in his lips; let hangers on be ſhaken off, and the old cuſtomes of the world, it is no hurt to keep Chriſtmas, ſo you do not eat too much, ſin, forget Chriſt, play, and do no good, though it be the devils term; and this *May-day* may be kept alſo, if it be for the air and pleaſures of the fields, which are fruitful, green and lovely: but moſt a *Hide-Park* die upwards, in the face is beauty, fine clothes an green leaves are on the back, knots and bloſſomes on the head, jewels in the ear, thouſands in the pocket, and yet they die upwards, the ſoul is dead, the heart is dead, and the body is little better, Eph. 2. 1. dead in ſins and treſpaſſes.

I ſaw

I saw a Beggar put into an open Coffin, with an abundance of Bay leaves, Rosemary, sweet Bryar, and Flowers, who was a drunken rogue, and his wife worse, yet she cried at the putting of him in, (O Christ) my dear heart; The Surgeon wraps up some in a Sear-cloth, for which many mourn, but not one of a thousand mindes where the soul is, when the body is in a green bag: the Lord of *Rack-tenant* had sixteen great lights, silver Candlesticks, a velvet foot-cloath, three mourning women, and a many taffity scutchins about his Lady, but their sins were these, they were devillish hard, miserable to their servants, and worse to their tenants, proud and discontented at the tax, but their great sin was unbelief, and yet they heard much: I had rather be guilty of many sins, than some one sin, especially of that of unbelief, which damnes thousands, John. 3. 35. some will not believe a wise man, others, a friend, nor the wife the husband, if she be a little jealous, but one of five hundred, I think, do not believe there is a Christ, or at leastwise live to Christ, amongst your Gallants, which come to nought. 1 Cor. 2. 6. And if a man doth not really beleive in Christ, and in some measure live to Christ, he can never be saved by Christ, John. 3. 3.

But that man that is damned takes little pleasure when the devils tells him, there was such a Coach, and such a Coach, so many six Horses, and so many mourners, and but two or three rejoycers among them all, little legacies were straight forgot, to morrow is a new day, and the pleasures of this is gone already: The Lady *Be Weary* is going, Mrs. *More-delight* is gone to spring Garden, Mrs. *Unsatisfied* is coming back again, but the Lady *Rack-tenant* comes no more, nor any from the dead; if one could come out of hell, that heretofore used *Hide Park*, but that cannot be, Luke 16. 26. would they hear what he would say? I believe no, if they do not hear *Moses* and the Prophets, and they that speak by the same spirit, they will not hear him, verse 29. besides, such an one will scarce come there, not to Mrs. *Wanton's* Chamber neither, where there is nothing but four or five naked Pictures, a Song book, a Play book, a Lute, a History, two or three great

great Looking-glasses, a jackalatteostick, and a Mystery in a little pot, namely, a face, to put on or off, a fair for a foul, a smooth for a wrinckled.

Madam, your name is *Consideration*, and what do you think of these things? are these books for Christians, that hope to be saved by a poor crucified Christ? and the bulk of them you see to day, scarce have, or read any other, truly they are the glory of the Nation in one or two respects, to wit, in beauty, bravery and riches, but the shame of Christianity in pride, ignorance, and wantonness; one inviable Angel would put them down all in beauty and glory, Christ hath millions to attend him, Heb. 1.6. this Christ they despise, yea loath in his wayes and members, and yet pretend to own, and at somtimes will say and swear, they hope to be saved by him; that they may be, if they take a new course, but if they miss of it, they shall certainly burn as many thousand years in hell, as there be speres of grass in *Hide-Park*, so saith Christ, Mat. 25.41. 'Tis pity, Beauty and such fine Virgins as some there be, should ever come to be imbraced by ugly devils, and that they should be both tormented together in one and the same place, as they must, Vers. 42. here one room is for the Lady, and another for the Lord, scarce is there one for such and such a poor Christian servant, at least in their families; yea, if he be a strict one, he is hated and loathed exceedingly; but God shall make a separation, an eternal separation, for one shall eternally be saved, and the other eternally damned, Mal. 4.1.2, Pray Madam, read this little Chapter and the former, and then see there what will become of most of you, not for being rich, not for being beautifull, not for being brave, not for being honorable, but for being fools; graceless and Christless, living in pleasure all your dayes, minding nothing but that, and all that do so are dead while they live, 1 Tim. 1.5,6. The woman that lives in pleasure is dead while she lives: in the mean time, every dead mans eyes is not closed, nor every dead body stretched out; they that live and delight in sin have their eyes to close, and their dead bodies to stretch out, friends will do that one day, and God another day will call them

call them to an account what they did, what they saw, and what they said in *Hide-Park*, and why they went so often there; what, every afternoon? and never to the Closet, crying, Lord, What am I? What do I? Why came I? Whither goe I? Lord, I am but a poor little gnat, worm, or a vain shadow, Psal. 39.6. and we all do fly about like so many butter flies; there is more glory and variety of beauty in the weeds of one Corn field; yea, in a little Daisie, than in one of us, Luk. 12.27. But why came I, Lord, why came I into this world? was it to play, sport, court and complement my soul away? or was it to mind, love, fear, serve, own and honour thee? Dost thou give me being, beauty, riches, outward honour, glory & esteem among men, to be a She-witch, snare and divell to the souls of men, drawing them off from thee; or should I be as an Angel, owning and honouring thee as the Son of all joy, life and fountain of all glory, the first & last, & only being of all beings, that nihilates the creatures, & disposeth of them how, where, and when thou pleaseth, for light life and glory, or wrath, hel & darkness, & that in a moment, & this moment Lord, thou mayst & dost dispose of some poor creature, in some place or other, to his unchangeable condition, yea and this moment thou mayst say, Lords and Ladies come to judgement, you must be no longer ranting, sporting, coaching up and downe, but come away to judgement, however Lord, if not now, I must ere long, *the end of all things is at hand*, 1 Pet. 4 7. the Sun is setting, the glory going, and all the company from the Park, and this *May-day* will come no more, nor we nor they from the grave which are once there; let this be my last to the love, to the life of sin, and delights of this world, and let me take my leave; farewel, farewel Ladies, Lords, farewel pleasures of the day, I shal never see yon more, fields no more, nor hedges, Sun Moon nor Stars, Saints nor Sinners, Churches nor Stages, Houses of Prayer, or Houses of Sin; yea, nothing more that I now see shall I ever see again, in the way, in the manner, in the state and condition that I now see, I shall never see more. O Christ, where am I? Oh Christ, what do I here? help me to be up and looking, help me, to be up and doing something

for eternity; yea, for my soul, and the glory of thy name, before I go hence and be seen no more. Oh Christ, if it must be now or never, that I must believe, that I must repent and live unto thee, let me do it, and seeing that the night comes, when no man can work, Joh. 9.4. let me go home and set about the work in good earnest, and in thy strength, Oh Christ, or else it will come to nothing: I cannot believe, I cannot repent, lead a strict life, and be crucified in any measure to these present things, pleasures and delights, and yet thy word pronounceth woe upon woe against me, and such as I am, *Woe to them that live at ease in* Sion, *that chaunt to the musick* Amos 6,1,4,5. *that stretch themselves upon beds of ivorie, and feed upon the fat of lambs, go to you rich men, weep and howle for your misery*, James 5.1,2. and *woe unto you* saith Christ Luk. 6.24. & *woe unto you that be full, for ye shall be hungry; and woe unto you that laugh and rejoyce, for ye shall weep and howl*, vers. 25. and *woe to you when all men shall speak wel of you*, smooth & flatter you, which too many do when they should pluck you by the hair as brands out of hell.

But Madam, all these woes and judgements must and will come upon this generation of Creatures, whose skins are as full of the sins of *Sodom*, ignorance, pride luxury and wantonness, as a Taber is with wind; and for those damning pleasures which now they so eagerly pursue, they will be gone like a flash of lightning, yea, they are gone already upon the matter, the sable clouds & curtains of the night wraps up the glories of the day; yea, it hath done so, sin and drakness doth the soul of man in greater, the sweetest musick leaves but sadnes in the mind of man, the sweetest injoyments of the world do the like; yea, the more delights, pleasure, and injoyments here, the more hell in hell to all eternity: who would sell his soul for pleasure? who would sell his soul for profit? yea, *if it were to gain the whole world, what would it profit*? saith Christ, *Luk.* 16.26.

O ye Nobles of *England*, Lords and Ladies and others, do ye indeed think upon this text, or do ye think there is a God, a soul in you, a heaven or hell for that to go into and dwell for ever in? these things that are, could never be, if there were

not

not a God; and if there be (as certainly there is) he will call you of all the whole Creation to a strict account, you that drink the sweet, and feed upon the choice of all the Creatures among the Fish, and Fowl; you that drink down golden bolls of Nectar at your costly banquets; you that cloath your selves in Silk, and Sattin, and golden cloath of Tissue, and often ride on poor mens backs as well as in your golden Coaches; you that say, like the Harlot, we will take our fill of love, our fill of pleasure, crying, Away, away to the Woods, and to the Groves, to the Fields, to the Parks and places where the Nobles are, and let us hear the Nightingale, I and the death-watch too I pray.

Oh Madam, when all is done the bell must toll, and you must dance to deaths pipe, who are now singing like to so many she Nightingales, your new inchanting tunes and Syrian songs, and have thousands to bow and cringe to you, though you be as the leprous houses to be pulled down, *Levit.* 14.40 But remember the golden boll was in *Belshazzer's* hand, his Nobles round about him, then the judgement came, *Mene mene Tekel, Daniel* 5.5. *this night shall thy soul be taken from thee, saies Christ, Luke* 12.20. and some have been taken from the Park to the bed, from thence to the judgement, before a few dayes have been expired.

O ye sinning and sinfull fading floures of *England*, consider what is said, and dedicated to you in a serious way, one sheet shall winde you up, let another or two convince you: had I wrote more, your leisure not your pleasure would have perused them, but this I hope it will, yea, take it and peruse it well, and although at first I might a little seem to be light, yet my aim was and my closure shall be very serious, as from the Lord, who I think inclined me to it.

And let me tell you, that if you, or some of you shall read this, and then go to hell after for neighcting this, and former better counsels, it will little advantage to weep and say, Oh that I were out of these internall and externall flames; Oh that I had hearkened when time was to Christ and the sweet and silver voyce of the Turtle and the Gospel might again once more yet be heard: the groans and sighs of dying

Lords and Ladies are many times very ſad and dolorous, but the groans, ſighs and tears of a damned creature can never be immagined. I have heard of a Gentelewoman in *Northampton-ſhire*, that was burnt for poyſoning her husband, her skreeks by ſome could never be forgotten they were ſo loud, ſo ſhril, and to here the ſhrils, skreeks and cries of one damned ſoul is a hell in hell beyond all imagination; and were there no other hell than this, for one ſinner to hear the skreeking of another, no man nor Angel could expreſs it.

O ye that now ſing one unto another, and cauſe the woods to eccho to your melodious ſweet and pleaſant voyces, take heed, and again take heed ye be not one day left to weep over one anothers backs in the flames of hell; certainly whole Coachfuls of you will go there, one foot and one wheel is in already, and none cries out, the other will be there alſo, if the Lord Jeſus be not infinitely mercifull unto you, in the forgiving of your ſins, and changing of your hearts, deceive not your ſelves, with vain thoughts and fancies, what you ſow you certainly ſhall reap, if you ſow to the fleſh you ſhall of the fleſh reap corruption; yea, if this be all, thouſands of you ſo (as I doubt it is) know when the harveſt is ripe, I mean, you and your ſins, then ſhall God thruſt the ſickle of death into your ſides, his wrath into your ſoule, and bundle you up for hell for ever, *Joel* 3.13. Cut it down, why cumbereth it the ground ſaith Chriſt, and who can dwell with everlaſting burnings, ſaith the Prophet, *Iſaiah* 33.14. And who ſhall dwell in thine holy hill? ſaith *David*, the man that is ſo and ſo, *Pſalm* 15.1. But you that are ſo and ſo prophane, to ſport, and court, and pin and paint your time away, not at all minding that God, that hath made you little Gods in reſpect of others, for your birth, beauty, riches, honour and eſteem amongſt men, know that God ſhall make you die like men, and periſh like one of the Princes of *Horeb*, *Pſal* 82 6. To periſh in priſon is nothing, to periſh on a dunghil is nothing, to periſh at a rich mans door is nothing, *Lazarus* ſo did for want of crumbs, whilſt *Dives* periſhed in his ſtately bed, for want of Chriſt, with golden hangings round about him, *Luke* 16.22.

O you Gallants of the times, and Princes of this world, that have hangings upon hangings, yea golden hangings and Coaches too, which we grudge you not, you pay enough to flutter up and down the world withall, but know if you have not Christ, you will perish in your beds of down, and all your Doctors and pearled Cordials will nor cannot save you, and if you perish for want of Christ, you perish with a vengeance.

O Christ, let me beg my bread here with *Lazarus*, and not my water hereafter; the air is sweet, the Woods and Parks are so too, but Christ is more sweet than all thing or th ngs, and if he be not so to you, you shall one day want this air; yea, you shall have no other air to breath in, but hell shall be your air, and hell shall be your fire, and hell shall be your bed, devils your companions, yea, they shall lie upon you, with you, by you, ever dragging and tormenting of you, from one place to another: It is storied, that *Dido*'s ghost tormented *Æneas* Prince of *Troy*, ghosts, devils, damned Spirits, and all the cursed furious Fiends of hell shall drag you up & down in the flames of hell; yea, you shall drag one the other, curse and spit one at the other, who are now playing one with the others bosome, locks and lips, companions in sin, companions in hell: yea, I think that is very near the meaning, where it is said, *the Satyr, the screech Owl, the Cormorant and Dragon shall call for their mates, Isaiah* 34.14.15. sinners shall call for their mates, read that chapter, and one sinner for another, some will curse and call for their Whore when they are dying, others for their gold, every one minds that which heretofore he most delighted in; yet some will send for an honest man, let him come and pray, and oh that I might die the death of the righteous, and that my last end might be like unto his, *Numb.* 23.10. but sinners in hell shall call for their mates, not to te l them stories from a play book, nor to sing some new delightfull Tunes and Songs, called such a Rant, and such a Rant, but to tell of their misfortunes, and such misfortunes wh ch can never be recovered.

Oh sayes one, I have lost the heaven of heavens and the heavens of my God for a few vain delights, which were more transient then thoughts, never in any measure soul-satisfying:

And

And I also, saith another, have lost the joyes of these heavens and the favour of my God, for the favour of my Mistress such an one, this or that Lady, whose vain love and pleasure I more delighted in, than in the love and pleasure of God, whose pleasures are pleasures for evermore, but mine are gone in a moment, yet I never got the favour I so unhappily sought, yea it may be, fought a duell for, but I have lost the favour of God, as *Wolsey* once dying said, to please my Prince. Oh unhappy man, oh, unhappy soul that looseth all for a moments lust; well may it be said, ill tide the time, and cursed be the day that ever thou wast born.

And Oh that you now, would timely fancy those unhappy soul-peircing relations, poor unhappy sinners, make one unto the other, whilest others curse, tear and spit one at the other, whose damnations were furthered by each other; for as certainly as one man may be instrumentally to farther the salvation one of another, so sinners may be under, the devill, the next and chief meanes of damning one the other, and these excessive pleasures, wherein you now so abundantly abound, to the spending and consuming away almost all your pretions time, will cause the damnation of many; and then they that made first to them, most prest and cryed, Away, away to the Park, to the Tavern, to the Ball, to the Masque, to the musick-house, to the Groves, to the Gardens and delights of the world, will certainly be found the greatest enemies to your soules, next to the devill and your own hearts lusts; yea, lust and long for day, and when it comes, you long for night and the courtings of the chamber, and then you long again for day, the sports and pleasures of the day, so that night and day ye are unsatisfied, and think you have never enough of soul-deceiving pleasures, yet a little of the world will content a gracious heart; give me food and rayment, and thou shalt be my God, sayes *Jacob*, though a young and lovely man; give me pleasures, give me sports, give me the glories of the world, and let me swim and tumble night and day in these streames and oceans of delights say you, let me have my fill and full of love, of lust, of wine and women, musick, chambering and wantonness, and it sufficeth.

O Christi-

O Christians, are these your wishings; I would you were but almost christians, or rather altogether so as *Paul* once said to King *Agrippa*, Act. 26.28. yea, I would to God you were so, but truly for the present, call your selves what you will, I judge you little better then heathen that know not God, nay worse a thousand times in many things, your condemnation will be greater, Mat 11.21. And woe unto you, as Christ sayes, for if cursed be al the familes of the earth, which call not upon him. Ier. 10.25. what will then become of you, who never call not think upon him, unless it be to blaspheme and dishonour him? Truly, if Christ be the Son of God, as certainly he is, he can never own you, who are so unlike to him for the present: *Be ye holy, for I am holy* (saith the Lord, and) *without holiness no man shall ever see the face of God*, Heb. 12.14.

Oh minde that and this Text, *I and my father are one*, saith Christ, and must not all his members be in some measure like him, this likeness is not wrought in an hour, but by the continuall working of the holy Spirit, which is called the Sanctifier of them that beleive, and if you beleive in Christ, or hope to be saved by Christ, do you think it shall be without any work of sanctification, or change in your hearts; truly, if you think so, you think amiss, and are the most deceived of any in world; 'tis true, works shall save none, nor in any measure contribute to the saving of any, the Lord Jesus Christ is and will be all in that particular; yea, he is all in all in point of Justification, Sanctification and Glorification; and if he do not thoroughly justifie you, and in some measure sanctifie you, he will never save you, and yet if he save you, it shall not be for work, but without works, for not unto him that worketh is the promise, but to him that believeth in him that justifieth the ungodly, Psal. 32.2. Rom 4.5. two golden texts, for mark the expression, I am sure you are ungodly, an I am sure you may be easily saved; yea, you ungodly great ones that never minded salvation all your dayes, may be saved, if you will look unto him who is God alone, *Isaiah* 45.22. but will you, will you look to him 'tis but looking and be saved from the wrath to come, 1 *Thess.* 1.10. for all other salvation, though

though never ſo great, are nothing; but will you be ſaved from being ſhut out of the new *Jeruſalem*, with dogs, ſorcerers, whoremongers and liars, *Revel.*22.15. And from being caſt out with the children of this kingdome, *Luke* 13.27. whoſe pleaſures, joyes and glories are in the things of this life, never minding that Kingdome, where *Abraham*, *Iſaac* and *Jacob* are: I ſay, will you be ſaved from being ſo caſt out into utter darkneſs, where ſhall be wailing, weeping and gnaſhing of teeth for evermore, *Verſe* 29.

Oh would you eſcape all this, and ſtand in the evil day, when they ſhall fling their gold and their ſilver to the moles and to the bats, *Iſaiah*-2.20. the day wherein ſinners ſhall move out of their holes like Worms, *Mich.*7.17. and lick the duſt like Serpents, the day wherein many ſhall run with Kings and Captains, and mighty men, to the rocks, and to the hills and mountains, crying, Fall on us, and hide us from the preſence of the Lamb, *Revelation* 6.15,16. for the day of his fierce wrath is come.

I ſay, if you would eſcape all theſe things, which the Lord Jeſus grant you may, conſider a little how vain thoſe pleaſures are that you purſue, how great that ſalvation is, that you neglect, *Heb.*2.3. How free, how full, how eaſie to be had; it ſtands at your dores, it waits upon you, it cries after you, Hear, hear, and your ſouls ſhall live, Iſa.55.99. *I will make an everlaſting Covenant with you ſaith the Lord, even the ſure mercies of* David, *your ſins and your iniquites I will remember no more; and though they have been as red as ſcarlet, I will make them as white as wool:* your pride, your glory, and your boaſting is a thing of nought; yea, your ſtout words againſt me, wherein you ſay, *It is in vain to ſerve me*, Mal.3.13. And what profit will it be ſo to do, calling proud ones and they that contemn me happy, when as *the day cometh that ſhall burn as an oven, and all they that do wickedly, and all the ungodly of the earth ſhall be burnt up, ſaith the Lord of Hoſts, and it ſhall leave them neither root nor branch, for the wicked ſhall be as ſtubble, and the day that comes ſhall burn them up*, Malac. 4.1. and *all the wicked ſhall go down to hell for ever*, Pſal.9.17. *and all that forget God.*

Oh

Oh you that do ſo, hear and hearken unto the voyce of God; yea, hear his voyce to day, to morrow is another day, and you know not whoſe it may be; to day if you will, harden not your hearts, as in the day of provocation, this day is ſalvation tendered to you, if you will accept it, do not ſay, to morrow, do not ſay, we will have none of this ſalvation which Chriſt and all the Prophets of Chriſt yet tender unto you, and abuſe not that rich and free-grace, which brings and tenders ſalvation to all men, but to you eſpecially; nor intreat him to be gone out of your courſe and companies, as once thoſe unkind and churliſh *Gadarens* did, *Mark* 5.16. preferring their ſwine before Chriſt the Lord of life and glory, who only hath immortallity dwelling in himſelf, and dwelleth in that light which is unacceſſible, the onely prince and Potentate, who ſhall be revealed in due time, 2 *Tim* 6.14,15. In the mean time, charge them that be rich to be rich in good works, and prefer not every luſt, rattle, toy and baby, before the Lord of life and glory, who hath the keys of death and hell in his hand, *Revel.* 1.18. an abſolute power over you Saints, Angels, Men and Devils, to diſpoſe of you and them all as he pleaſeth, either for light, life, and glory, or wrath hell, and darkneſs, *Phil.* 2. 10. Why ſhould this Lord of Lords and Ladies too, *Revel.* 16.19. be ſet at nought, who hath a name written on his thigh, the King of Kings, & Lord of Lords; & though his Kingdome be not of this world, yet his Kingdom ſhall break in pieces all the Kingdomes of this world, *Dan.* 2. 44.79. And they that will not kiſs this enlightening Son, ſhall be broken with an iron rod, *Pſalm.* 2 9.

Be wiſe O ye Lords and Ladies of *England*, and kiſs with a kiſs of obedience, ſubjection and affection, this Son and Son of Sons, Angells are the Son of this Son, which now we do behold, and Chriſt who is fairer than the Children of men, is the Son of Saints and Angels too, ſhall he be yours, O ye Stars of *England*, & glory of our Nation in a common ſenſe, ſhall he be your Sun, and ſhall he riſe this night with healing in his wings on ſome of your ſoules, who are as black as the nether Hell, notwithſtanding all your outward luſtre. Oh let him ariſe there now, the Sun and glory of the world is ſetting, if he ſhall let him, his wings are the wings of true affection,

his wings are the wings of safe protection, who shall harm if God be (and he will be) with you, he will and shall keep you in life, death and eternity, in the hour of temptation, yea, in that hour when all those whose souls are built upon the sands of common Christianity, much more of vain delight, shall come tumbling down with a vengeance, when the winds, and the rain, and the storms of conscience come with Hell, death and a thousand despairs at their heels. But that they may never come, shroud your selves under those wings that wil now imbrace you, and let the everlasting armes of mercy fold you up in the bosome of divine love, joyes and sweetness, and that it may so do, stand open, yea stand open, O ye everlasting doors, and let the King of glory enter in, *Psalm.*24 7. who is the King of glory, *ver.*10. the Lord of Host is he, and the Lord over hosts of Angels, Men and Devils is he, and therefore lift up your heads and gates, O ye everlasting doors of the soul, and let the *K*ing of glory into your hearts, where nothing but sin and Sattan for the present is, yea let this King of glory enter in, & though ye be as the Devils den, a desert land, a barren Wilderness, where is nothing but the howling of cursed lust and nature, ye shall be as the *Eden* and Garden of God; yea ye shall certainly be as a fruitfull field till'd and blessed of the Lord, instead of the briar shall come up the mirtle tree, read the 35. of *Isaiah*, and that sweet promise in the 65. of *Isaiah* 13. Mind these promises, O ye barren Lords and Ladies, for God is able to make you as a fruitfull tree, and the Eunuch shall say, I am no more a barren tree, *Isa.* 50.4,5,6. nor shall it be said, ye are still as Reprobates; we trust you are not so, though for the most part ye are dead to all good works, yet we trust as *Paul* saith, we shall not find you Reprobates, 2 *Cor.*13.5,6. for the future, we know there is in you a noble spark, a free and gallant spirit, an humble and ingenious disposition, affable and courteous to all, some of you are so, and the sweetest natures in the World, truly noble in all things, onely the blood of Christ, the blood of Christ is wanting in your veines, the spirit or the appearances of Christ in your lives, and screech Owles dwel where mountains Larks should sing; this blood and this spirit, and the merit

of

of the former, is as freely tendered unto you as to any in the world. Oh ye that have a freedom and equality of right unto the winds that blow, and showers that fall, and lights that shine, know ye have the like to all the tenders of grace in the Gospel of grace, and though your present greatness do and may exceedingly cumber you, yet it can never absolutely hinder you from Christ, the loves, joyes and tenders of Christ, who once stood up and loudly cryed, and still doth, oh every one that thirsteth come to the waters of life, high, low, rich & poor yea if any man thirst let him come unto me & drink saith Christ, *Isa.* 55.1. *Jo.* 7.37. *Rev.* 22. why should ye refuse these sweet waters of *Shiloh* that run softly, and that voice which speaks from heaven, and shakes both heaven and earth, and all these sublunary glories here below. O see, and again see, see, refuse not him that speaks from heaven, that which Ages, and few of the Princes of this world which come to nought, have done or known for many hundred of years, 1 *Cor.* 1. 18. but to you it is spoken, not in a way of thundring and lightening, like God to *Moses* in *Mount Sinai*, when he gave the Law, but like the Angels to the Shepherds, when they sung glory to God in the highest, peace and good will to men on earth, *Luke* 2.14. *for to you is born a Saviour, and his name shall be called Jesus, for he shall save his people from their sins*, yea, and ye as well as they if ye will accept of him, and now is the acceptable time, and to you is born a Jesus, and with this song I shall conclude; but do not you for another refuse this Christ, and this Jesus, who will save you with an eternall salvation, if indeed you do beleeve in him. O ye that are singing like the fool in the Gospel, you have this, you have that, you have goods enough, soul, soul take thine ease, thou hast beauty, riches, honour and esteem amongst men, 'tis no matter now for Christ, know before your song is half done your soul shall be taken from you, *Luke* 12.19. and whose shall all this be? it is said the Swan never sings but once and then dies, ye have sung once and again to your selves, take heed, and again take heed death catch not you, or some of you up, as a Kite catcheth a Chick, before you have half that content and pleasure which you now promise unto your selves, we will buy, sell, and get gain, say they, and yet

their life was but a vapour, *James* 4.13. I will take my eaſe, ſaith the fool, and I will take thy ſoul ſaith the devil, and this night it ſhall be ſaith God, but will you ſell what you have, and get you bags that wax not old, *Luke* 12.33. and lay up for your ſelves treaſures in Heaven: It is the counſel of Chriſt now tendered to you, will you ſell your glory? will you ſell your beauty? wil you ſell your pleaſure? and all theſe things that wax old, and get you bags that will laſt you ever, that is, the righteouſneſs of Chriſt, which bleſſed and for ever bleſſed are all they, and only they, that hunger and thirſt after it; *Mat.*5.6.

O Madam, it is nothing but Chriſt, yea nothing elſe but Chriſt and the righteouſneſs of Chriſt that wil laſt you ever, al things elſe are fading, the ſweeteſt roſe and the faireſt beauty fades in time, the richeſt robe and the laſting garment doe the like, time and the moth wil conſume them all, but time, death grave, nor eternitie ſhall ever fade this righteouſneſs, however if they ſhould not, death will ſtrip you to your skins, *naked came I out of my mothers Womb, naked muſt I returne*, toe and toe muſt be tyed together, the ſilken ſtocken and the ſilver ſhooe, the holland ſhift and all muſt off, and naked muſt you return. O Madam, as you came you muſt goe, onely your mothers blood ſhall be waſhed off, Princes, Kings, and Queens, muſt do ſo too, yea to death muſt all lay down their Crowns, and Parliament men pull off their robes, death will ſtrip them to there skin, but it cannot ſtrip a Saint of this righteouſneſs, no, no, worms may eat and eat his skin thorough & thorough, & the grave conſume his bones and fleſh to duſt, but it cannot touch this righteouſueſſe, no, no, Chriſt keeps that for him as in a Cabinet of gold, untill the day of reſurrection, and then his dead body, though conſumed to duſt, and that again to nothing, yet ſhall that nothing be raiſed and arayed too like a Princeſs in the morning of her eſpouſal, and all by vertue of that power, which ſaies to the North and to the South, give up, and bring back my ſons and daughters from far, *Iſa.*43.6. And oh that this almighty power might bring back you, or ſome of you, the captive daughters of Sion, & oh that you might returne like the rivers in the South,

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from all your lying vanities to the living God, and from all your follies to the wisdom of God, which is better then fine gold or silver, yea, then Rubies, *Prov.* 8 10 11. Riches and honour, yea, durable riches and honour are with me, saith the Lord, *my fruit is better then gold, yea then fine gold, and my revenue then silver*, verse 19. therefore hearken O ye Children of men unto me, for blessed are they that keep my waies, but cursed are those that go a whoring after other Gods, sorrow shall be multiplyed, yea, thay shall lie downe in sorrow *Isa.* 50 11. this sorrow is the daughter of sin, but the mother & the daughter shall sit downe, and lay downe upon the heads, hearts and soules of all that will not hearken unto me, saith Wisdom, Wherfore O ye foolish ones, turn ye turn ye at my reproof, *Prov.* 1 22. hear ye and your souls shall live, and if you wil hear, hear, ye young and lovely Lords and Ladies and Gallants of the times, and for Christs sake remember ye your Creator in the dayes of your youth, before the evill day commeth wherein the Lord shall say, *I* have no pleasure in you before the Sun and blossome of your virginitie, and flower of your age be darkened, yea before Christ and the things of Christ be hid from your eyes, before the Moone, the Stars, and the Clouds returne after the rain, *Eccles.* 12. all the lesser meanes and helps of your salvation be blown away like a cloud or a rain that is carried away by the clouds, ye before the day, when the keepers of the house, the spirit and noble courage of your souls shall tremble at the approach of death when he comes climbing in at your windows, and up to your beds, where you lie panting like the poor Partridg in the tearing tallents of the Falcon, and what is a bed of state in such a condition, though surrounded with a thousand Lords and Ladies, who are but vain comforters, or as flesh flyes, when the strong men shall bow themselves, the leggs, arms and sinewes of strength all shrinked up, yea the whole man turned to the wall like *Hezekiah*, and weep like a child, the grinders cease, as not able to doe there office, and they that look out of the windows be darkened, the light and sight of thine eyes, dim and creamy, the throat rattle, and the breath earthly, when the doors shall be shut in the streets, all the

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intellects of the ſoule, that take in and ſhut out viſible appearance be locked up, then the ſound of the grinding ſhall be low, no noyſe or motions hardly heard, when you ſhall riſe up at the voiſe of the bird, the ſecret chirpings of conſcience, the private bird, that tells all old, and almoſt forgotten things, and ungodly acts, when the daughters of muſick are brought low, all your former vain, and ſinful vanities, and delights are huſht ſtill, blowne over and gone through the fear of that which is coming on, namely, death, hell, and he that hath the power over death, yea, the keys of death and hell too in his hand, *Revel.* 1.18. but the Almond tree ſhall flouriſh then, that is, the righteous man, yea, mark, for the end of that man is peace, *Pſal.* 37. 37. but woe to the tranſgreſſour, the Graſhopper ſhall be a burden to the wicked, and all his deſires ſhall faile, becauſe he goeth to his long home, whether he will or no, yet he goes, and the Mourners about the ſtreets, the ſilver cords be looſned, the golden bow and pitcher broken, at the fountain, the veines and ſtrings of life all broken, through the invifible ſhouting of the immortall ſoul into another world, whereby the pitcher of mans body becomes broken as at the fountain head, in the return of the ſpirit to that God that gaive it, the duſt returns to the duſt for a while, and the ſpirit to God for a final ſentence. O vanity of vanities, how is all but froath and vanity, beſides Chriſt and the knowledge of Chriſt; this knowledg I recommend to you, and every one of you in *Hide-Park* after your unwearied purſuit of lying vanities, and if you refuſe it, your blood and the blood of your ſouls will be upon your own heads *Acts.* 20. 26. I am more free from that then thouſands of your Chaplains and others too, that deal not ſo faithfully with you as they ought, God Almighty bleſs and turne you from your ſins; though Iſrael be not gathered, yet my labour is and ſhall be with my God, *Iſaiah* 49.5. but my hearts deſire and prayer is and ſhall be, that Iſrael may be ſaved in the day of the Lord Jeſus, *Rom.* 10.1. and that you may, the eyes of al mercy look upon you to convince you one by one: and oh! that you dare, or that he would take you alone a little this night, to mind and meditate

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what you have done this day, and all your dayes for him, or rather against him, but you dare not walk alone or be in the dark one hour, nor will the Devil let you think on Christ, heaven, hell death, or Iudgment. And now, O Christ how few lives to thee, O Christ how few mind thee, O Christ how many dissemble with thee, and when shall the Nobles lick the dust of thy feet, whilest Kings and Queens attend on thee, and count it honour enough to own and honour thee in the most contemtible way and manner? when shall they bring their gold and silver and offer unto thee? who art all in all in life, death, and eternity, *Coll.* 3.11. But poverty parts good company, thou at present appears not in thy glory, 1 *John* 3.2. but art as it were upon the wain, while the World, and Nobles of the world are in their full sun & splendor; but appear O Christ, and let the world see thee that art invisible, and yet thou rulest the stars, and bounds the tumbling seas, while thou stands knocking at the sinners heart, *Rev.* 3.20. courting as it were, this or that, or t'other gnat-worm, nothing, for a little admittance: O Christ fling them down to hell, yea fling them down quick, that storm and contemn thee, because they are fine, and tricked up in the offiles of thy creature, and if these golden Sparks and Ladies will not own thee, make them like a wheel, and let them perish as the stubble, *Psal* 84.13. yet, if any man love not our Lord Jesus Christ, let him be *Anathema Maranatha*, so sayes *Paul*, 1 *Cor* 10. 22. but I say, love him Lords, love him Ladies, he and he onely is altogether lovely, in his name, in his nature, in his person, in his promise, to look to, to hope in, to follow after, and to lean upon he is altogether lovely, the last, present, & the future hope of sinners: But do what you will, I have chosen him, and he hath washed me in his own blood, *Rev.* 1.5. Glory Honour, and Salvation be ascribed to him world without end.

W. B.

For Christs sake do not tear nor fling this about, but tell the Lords and Ladies of it; and ask for the green Book, or, the Ladies Tryall.